

Who Was our Lord Mu'āwiyah



The beloved Prophet ﷺ said:-

“I love Mu'āwiyah, and I love that (person) who loves Mu'āwiyah, and Gabriel and Michael love Mu'āwiyah, but Allah loves Mu'āwiyah more than Gabriel and Michael.”

In the Name of Allah!

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Foreword:-

Assalām ‘Alaikum! Oh my Muslim brothers! I am your Anglophone brother ‘Abd al-Nāfi’ from Pakistan. I have written a number of books on the merits and biography of our Lord Mu’āwiyah the son of Abū Sufyān (may Allah be pleased with him) in 3 languages: Urdu (the national language of Pakistan), Arabic and French. This is my first English work on this topic. My style of writing is simple and easily comprehensible to an extent that it may be taken as “Simple English”; I also avoid mixing any other language’s words with one language. So, I have tried my best to avoid writing any Arabic words as such (I have translated most of them), except the names of persons and places of course, and the word “ﷺ” (read: Ṣall-Allāhu ‘alaihi wa sallam), may the peace and blessings of Allah be upon him. I don’t like to translate this blessing upon the Prophet ﷺ because of lack of any satisfactory translation. Moreover, 100% of my sources are Arabic, so I was obliged to mention the sources in only Arabic. Sorry for the inconvenience caused due to that.

The transliteration has been adjusted to meet the English sounds as much as possible. And whenever a consonant is not present before a vowel in Arabic transliteration, it will always be ء, while the symbol ‘ has been used for ع. The “ai” is a single diaphoneme, and can accept a ء before it just as any other vowel. I hope that Allah will benefit many Muslims from this work of mine. Don’t forget to pray for me in your prayers! Let’s meet soon in the Paradise, Allah willing. And yeah! Congratulations for the noble Mawlid of year 1439 which is coming after 10 days.

I can write a new book at least up to 5 times larger than this one in English on the virtues of Mu'āwiyah, as I have done in Arabic and Urdu, but I will not do so until demanded. If anyone likes this book and wants to see a larger book available soon, he must readily inform me. I will answer his call in a short time, Allah willing.

Written: November 21th, 2017.

What is the status of Mu'āwiyah in this nation:

The Companions of our Prophet, the Intercessor of this sinful Nation, the Merciful and Compassionate, the Chosen one ﷺ are the best creation of Allah after the Prophets, peace be upon them. These people have undeniable favours for Islam and Muslims. Allah the Exalted himself praises them in more than 750 verses of the Holy Qur'ān. Even if it would have been a single verse, we would have been obliged to respect them all and praise and love them. The scholars are on consensus that all the Companions (may Allah be pleased with them) are "Just", which means none of them dies without repenting all his regrettable sins, and Allah forgives all their sins without any kind of accountability. Allah the Exalted and the Most Pure states in the meaning: "For the poverty-stricken emigrants who were expelled from their homes and riches, in seeking the grace and pleasure of Allah and helping Allah and his Prophet; those are the true people. And those (are also true) who settled the Homeland (Medina) and (lived with) faith before them, and they love those who have migrated towards them and don't have any desire for the things given to them (the emigrants), and give (them) preference over themselves even if they (themselves) are suffering destitution. And that who is saved from the envy of his Nafs, so these people are going to succeed." Nafs is that power in the human beings due to which they desire worldly things. "And those who came after them and say: Our Lord! Forgive us and our brothers who overtook us with faith, and don't let any bitterness towards those who accepted faith in our hearts. Our Lord! You are verily the Most

Kind and the Most Merciful.”¹ The summary is that Allah the Exalted divides Muslims into three categories: the “Emigrants”, those living in Medina and those who came after them and pray for their forgiveness. Then, Allah mentions the hypocrites, then the heretics in the succeeding verses. These 5 are the categories of humanity; none of the first two is alive today, the third are the Sunni Sufi Muslims. So anyone who does not belong to this 3rd group is either a hypocrite or a heretic, may Allah save us from them. So, respecting the first two groups and all the other Muslims of the third group who have passed before us is necessary for being a Muslim in the true sense of the word. And evidently, the Companions are masters of the Muslims of this Nation. So, can anyone who does not glorify and respect all the Companions be a true “Muslim” in the religious sense? No, although he may be so politically.

Similarly, Allah has clearly promised Paradise for all the Companions in many places in the Holy Qur’ān, for example in this noble verse: “Those of you who spent and fought before the Conquest are not equal; those are higher in rank than those who spent and fought later.” The Conquest is said to be the Conquest of Mecca or the treaty of Ḥudaibiyyah.

“Nevertheless, Allah has promised the Ḥusnā to all”² That is, all the Companions, regardless of the time of their conversion to Islam. The Qur’ān further defines this Ḥusnā as: “Those people in whose favour the Ḥusnā has been decided by us, they are those who will be moved far from it (the Hellfire); while not listening (even) its faint thud. And they will be perpetually in

¹ >> للفقراء المهاجرين الذين أخرجوا من ديارهم وأموالهم يبتغون فضلا من الله ورضوانا وينصرون الله ورسوله، أولئك هم الصادقون، والذين تبوأوا الدار والإيمان من قبلهم يحبون من هاجر إليهم ولا يجدون في صدورهم حاجة مما أوتوا ويؤثرون على أنفسهم ولو كان بهم خصاصة، ومن يوق شح نفسه فأولئك هم المفلحون، والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا ربنا إنك رؤوف رحيم>> الحشر: 8-10.

² >> لا يستوي منكم من أنفق من قبل الفتح وقاتل، أولئك أعظم درجة من الذين أنفقوا من بعد وقاتلوا، وكلا وعد الله الحسنى>> الحديد: 10.

that (conditions) which they love.”³ This is the meaning of Ḥusnā. We came to know from these verses that all the Companions will be removed so far from the Hellfire that they would even not hear its slightest sound. Not even a single exception has been mentioned in any tradition of Prophet ﷺ or any verse of Qur’ān, which means that all the Companions uniformly deserve this status.

One of these Companions is the Commander of Faithful, the Uncle of Believers, the Most Clement and Generous man of this Nation, the conqueror of Cyprus and North Africa, the copier of the Revelation, the secretary of the Final Prophet ﷺ, his trustworthy, his servant, his brother-in-law and the husband of his wife’s sister, the Guided and the Guider, the undefeated in his military campaigns, the great Warrior of Islam, the Governor of Syria and Jerusalem, the shield of the Companions of Prophet ﷺ, whose love incites the love of Prophet ﷺ, our dear Master Mu’āwiyah the son of Abū Sufyān, may Allah be pleased with him and let us accompany him in Paradise.

Our Lord Mu’āwiyah has so much virtues which cannot be possibly counted or collected in a single place, especially this little booklet. He has a very important station in this Nation; that of a Companion, and then being an uncle of all the Muslims, a copier of revelation, as the ruler of Muslims for 20 years, as one of their greatest leaders against the heretics, and I must repeat, that of a Companion of the dear Chosen Prophet ﷺ. Every person who has even a little bit of Belief left in his heart, would

³ >>إن الذين سبقوا لهم منا الحسنى أولئك عنها مبعدون، لا يسمعون حسيبها وهم في ما اشتهت أنفسهم خالدون>> الأنبياء: 101-102.

be ready to sacrifice his life and honour for the honour of his splendid Uncle, may Allah be pleased with him.

Moreover, another great reason of his special position amongst the Companions (due to which I am writing this book), is the abundance of his enemies. I am fully confident to state that there is not a single enemy of any Companion who does not hate Mu'āwiyah before him, may Allah guard us from such astray beliefs. More than 80% of the innovators are rooted in the hate of the Companions, and the Companion whom they hate the most is Mu'āwiyah. The main reason is the profusion of forged traditions against him, because virtually all the Islamic history books were written in the era of Abbasids. Most of the Caliphs of this era did not love Mu'āwiyah especially the Caliphs of the first century of Abbasid era. So, they supported and funded the anti-Companion historians, who forged hundreds of thousands of traditions concerning the sayings of Prophet ﷺ and his acts, and many stories in which they reproached the Companions for things they never did. One of the main targets was our lord Mu'āwiyah, may Allah be pleased with him. That is the reason that 90% of the traditions presented by the adversaries of the Uncle of Believers are forged, and the others are misinterpreted.

So, anyone who intends to desecrate the dignity and nobility of the Companions, first of all, targets our Lord Mu'āwiyah. This is the reason that the famous scholar Abū Tawbah al-Ḥilbī has given him the title of “Sitr li Aṣḥāb al-Nabī” (A cover of the Companions of the Prophet ﷺ), I would prefer to translate it as the Shield or Protection of the Companions. Then Abū Tawbah, may Allah have mercy upon him said: “So when one

removes the cover, he (only then) desecrates that behind it.”⁴
So, as long as this shield of respect and admiration of Mu’āwiyah may Allah be pleased with him is intact, you will never feel contempt against a Companion in your heart.

This is just as if a man disrespects a single Prophet, would any reasonable man say that this would have no impact on his high esteem for the “Prophets” as a group? Never, because he has accepted the possibility that a Prophet can also deserve disregard (may Allah save us from such astray people). The same is the case of the Companions, if you have detestation against a single Companion in your heart, you would never ever be able to love and admire the Companions as they merit due to their station and virtues in Islam.

And it is pertinent to mention that detestation does not only mean that you curse him and accuse him of crimes; it can simply mean not being willing to listen to or read the virtues and praise of a person. For example, you are in a congregation and you start praising your father. A man interrupts you at every single point and says: “This is not virtue due to this and that reason”. You are trying to commend your father, and this man not only does not participate, but continuously interrupts you at every sentence. Let us suppose that he interrupts you only at every third sentence; what will be the opinion of you and all the other people present at this congregation? Will anyone be able to claim that this man loves your father and is an admirer of him? No! Then how can a man who does not endure listening to a few virtues of the Uncle of Believers be a “Believer” in the true sense? And let alone your ordinary

⁴ رواه ابن عساکر: معاوية بن صخر: ص154.

father, no one on this Earth deserves more laud and extol than the Companions of Prophet ﷺ . Can anyone whose heart does not bear listening to a few phrases in praise of Mu'āwiyah may Allah be pleased with him be his lover? And can anyone accept Islam without loving the Companions of the Messenger ﷺ ???

A Short Summary of his Life:

Name: Mu'āwiyah, the son of Abū Sufyān or Ṣakhr, the son of Ḥarb of Umayyah of 'Abd Shams of 'Abd Manāf of Quṣṣaiyy of Kilāb of Murrah of Ka'b of Luaiyy of Ghālib of Fihri of Mālik of Naḍar of Kinānah.

Surname: Abū 'Abd al-Raḥmān (The Father of 'Abd al-Raḥmān).

His lifespan: From 18 years before the migration to 60 years after it (A.H).

Posts held: The barber of the Prophet ﷺ (7 A.H), his servant and secretary (8-11 A.H), a soldier in the Rashidūn Army (11 A.H-19 A.H), governor of Syria (19-36 A.H), the leader of Syrian clan in the First Civil War (36-40 A.H), the governor of western provinces (40-41 A.H), the Caliph of Muslims (41-60 A.H).

Notable for: Being a Companion, being the Uncle of Believers (from 7 A.H), rendering a haircut to the Beloved Prophet ﷺ (7 A.H), being the 2nd most punctual secretary of the Master of Medina ﷺ (8-11 A.H), being the conqueror of al-Qaiṣariyyah (19 A.H), being the longest governor Syria in the Rashidūn Caliphate (19-36 A.H+ 40-41 A.H), being the founder of first Naval Force in Islam (circa 25-27 A.H), Conquest of Cyprus (28 A.H), commanding the Muslims navy in the Battle of Masts (34 A.H), being the leader of Syrian clan in the First Civil War (36-40 A.H), establishing unprecedented peace in the Muslim World for 20 years (41-60 A.H), besieging Constantinople for the first time in

Muslim history (54-58 A.H), assigning Yazīd the vicious as his successor (56 A.H).

His life before Islam: Mu'āwiyah the son of Abū Sufyān Umayyad Quraishite was born 35 years after the famous event of the People of Elephants. His father and mother were both exceptional figures and chiefs of Quraish. His father Abū Sufyān (the father of Sufyān) was one of the wealthiest traders and greatest chiefs of Quraish, the most influential tribe of the Arabs. Abū Sufyān's childhood is unknown, but he was one of the most respected leaders of the Quraish.

His mother was even more noteworthy, for a very few women had a respected position in the society before the arrival of Islam; one of these was the mother of Mu'āwiyah, Hind the daughter of 'Utbah. She had married one or two men before Abū Sufyān. One of these was al-Fākih the son of al-Mughīrah. He left her in early youth by accusing her of unfaithfulness.

The story can be shortly described as follows (in my words). Al-Fākih was a wealthy young man and had a house built specially for anyone to come and rest. One day, he was sleeping there with his wife, but departed for some urgent work. Afterwards a man entered the house, but when he found a woman sleeping, he immediately left it. However, the fortune had it that al-Fākih saw him at this very time, quitting the house where his wife was sleeping in hurry. He ordered his wife to go to her father's house and accused her of infidelity in the public.

At this, the father of this innocent daughter challenged al-Fākih to get the case decided by a Yemenite astrologist. He accepted and both set out with their tribes. There, the astrologist not only declared Hind free of any extramarital relations, but also

predicted that she would soon give birth to a king who will be named: “Mu’āwiyah”. Hind immediately divorced al-Fākih at this prediction, and then finally accepted the marriage request of Abū Sufyān, so Mu’āwiyah was born. This is a famous narration and has been narrated by many historians and some scholars of the traditions of Prophet ﷺ. Three example references have been given in the margin.⁵

Moreover, once when Abū Sufyān saw Mu’āwiyah in his childhood, he himself predicted: “The head of this son of mine is large. He deserves to lead his people.” At this, Hind said: “Only his people? May his mother lose and cry over him if he does not rule the whole of Arabs.”⁶ She said that at a time until which no single man had ever united the Arabs. Briefly, the parents of Mu’āwiyah and many other people could clearly see signs of greatness in him.

This intelligent child was taught reading and writing alongside with his brother Yazīd the Decent. He also learned horse-riding, swordsmanship, archery, commanding and other necessary arts of war. He grew up to be an excellent fighter and a respectable trader.

The most important figure in his family was his elder sister, the Mother of Ḥabībah, may Allah be pleased with this family. When Islam came 5 years after the birth of Mu’āwiyah, she was the first to convert. Soon, she left the Mecca with her Muslim husband and settled in Abyssinia (modern-day Ethiopia). Mu’āwiyah loved her sister a lot, and this event provoked in

⁵ رواه ابن عساکر: هند بنت عتبة 9443: ص3، والطبرانی في المعجم الكبير: 170 من باب القاف في مسند النساء، ومراة الزمان في تواريخ الأعيان بإشارة جديدة عن ابن عید ربه: هند بنت عتبة وغيرهم.

⁶ أخرجه ابن عساکر في تاريخ دمشق: معاوية بن صخر: ص11، وابن كثير في البداية: ترجمة معاوية: ص3، والإصابة: معاوية بن أبي سفيان، والزرقاني في شرح المواهب: أبو سفيان صخر بن حرب، والثلاثة ناقلون عن ابن سعد إلا ابن عساکر.

him, a sense of love and sympathy for Islam. He was even not a teenager when she migrated.

Later, all the Muslims migrated to the northern city of Medina along with the Messenger of Allah ﷺ. Mu'āwiyah was only 18 years old and could not accompany the Muslims. Soon, the first major battle between the Quraish and Muslims of Medina took place in Ramaḍān 2 A.H (624 A.D). Abū Sufyān was unable to participate in this battle; in fact he had commanded the very caravan due to which the battle occurred. In this Battle of Badr, the father of Hind 'Utbah the son of al-Rabī'ah, his brother Shaibah and his son (Hind's brother) Walīd presented themselves for a duel against 'Alī, Ḥamzah and 'Ubaidah the son of Ḥarith may Allah be pleased with them; all the three were killed along with 'Ubaidah who was martyred.

This sorrowful news shocked the family of Abū Sufyān and especially Hind. Abū Sufyān was selected as the successor of Abū Jahl, the chief of Quraish who had also been killed in the Battle of Badr. He was so impatient to get revenge that he raided Medina only 2 months after the battle, killed one Muslim farmer, set a little fire in the crops in the suburbs of the city and returned. The next major battle arrived only after one year, the Battle of Uhud in 3 A.H. Both Hind and Abū Sufyān participated passionately in the battle. However, their younger son did not share their fervour ... you have read right, Mu'āwiyah did not participate in the battle for the revenge of his grandfather, his brother and his uncle. Similarly, two years later the Battle of the Trench or the Siege of Medina took place in 5 A.H; the commander of the polytheists being Abū Sufyān. What role did his brave and intelligent son Mu'āwiyah pay? Discouraging the

army of heretics by not participating. It is evident that he must have suffered great difficulties due to this fact, but his heart was decisively inclined towards Islam even when he was unable to convert due to the pressure on Muslims in Mecca.

His life alongside with the Prophet ﷺ: He got his golden chance in 6 A.H, when the Muslims of Medina came to Mecca for ‘Umurah. Although the Muslims were denied access and were forced to return on the promise to be allowed to visit next year, Mu’āwiyah was able to catch a Muslim from this travellers’ group and converted to Islam with his aid. He was now obliged to hide his Islam like several dozen other Muslims of Mecca, including the uncle of Prophet ﷺ , ‘Abbās; may Allah be pleased with all of them.

The next year, he got **two great virtues** which immediately boosted the position of this till-now ordinary Muslim, and which a very, very few people possess. The first was the marriage of Prophet ﷺ with his sister, the Mother of Ḥabībah, may Allah be pleased with her and him. Her husband ‘Ubaid Allah the son of Jaḥsh deceased suddenly in Abyssinia, so the Prophet ﷺ decided to consolidate this subject of his dear Nation and married her from Medina, with the Muslim king of Abyssinia acting as his representative. So, she became the Mother of all Muslims and Mu’āwiyah, her brother became their Uncle; that’s why one of his most famous titles is the “Uncle of Believers”. This virtue is not possessed by more than the brothers of 11 women only.

The second virtue he attained was in the end of 7 A.H. When the Muslims came to perform the pilgrimage in the last month of 7

A.H, the Prophet ﷺ also performed a secret 'Umurah at night. The rituals of 'Umurah include getting one's hair cut at the end. Because the 'Umurah was performed at night, very few Companions came to know about it. In this situation, a Meccan Muslim offered his services.

Normally, whenever the Prophet ﷺ got a haircut, his loving Companions surrounded the barber and rushed towards the hair, not letting a single hair to fall to the ground. They even struggled against each other to get a single hair. Only the most fortunate few out of the thousands of Companions could attain a hair of the Master of Prophets ﷺ. Now this time, the story was different. Only a few Companions did accompany the Prophet ﷺ, and others were in the camp near Mecca. So, most of them got a plenty of these invaluable and priceless hair. One of these was the barber himself who had only accepted Islam a year ago ... yes; this was the same Mu'āwiyah of whom we are talking here! (May Allah be pleased with him!) We will soon see what he actually did with these precious hair.

After that, Mu'āwiyah was soon relieved of the polytheist society along with the other Muslims of Mecca in Ramaḍān 8 A.H (January 630 A.D), 8 months after the mentioned event. He, being a very respectable figure by now, was accepted as the secretary and servant of the Prophet ﷺ on the request of his father. What more does a lover demand?

Allah Akbar! And he lived alongside with the Prophet ﷺ day and night for about 2 years and 6 months. Only once he was sent to Yemen to perform a governmental function, after which he

returned. He was not only a secretary and servant; he was the second most punctual one after Zaid the son of Thābit. The famous scholar Ibn Ḥazm (may Allah have mercy upon him) says about these two youngsters: “So, they were perpetually in front of him ﷺ for writing the revelation and other (things); **they did not have any other work.**”⁷

And the copiers of the revelation are not ordinary people. The Holy Qur’ān itself has admired the piety and devoutness of these people; Allah the Dominant and Respected says in the meaning of: “It is an advice. Whoever wants, remembers it. In some honourable manuscripts. (Which are) heightened, purified. Amongst the hands of some Ambassadors. (Who are) noble, pious.”⁸ The Holy Qur’ān testifies that the holders of Qur’ān are pious and noble. And who is the holder of the revelation of Qur’ān, after the angles and Prophet ﷺ ? The Copiers of revelation! And Mu’āwiyah is one of them!

This was the best period of his life, in which he was blessed by many prayers and glad tidings by the Prophet ﷺ . Allah willing, we will mention some examples of both these prayers and the glad tidings in the next chapter. Then came the tremendous sorrow which took the lives of many Companions and left the others weeping for the rest of their lives; the Beloved and Chosen Prophet ﷺ decided to leave this temporary world at the age of only 63 years.

During the reign of the Well-Guided Caliphs: Mu’āwiyah, may Allah be pleased with him was recruited as a common soldier of the

⁷ ابن حزم رحمه الله: جوامع السيرة النبوية: كتابه صلى الله عليه وسلم.
^{8 8} >>إنها تذكرة، فمن شاء ذكره، في صحف مكرمة، مرفوعة مطهرة، بأيدي سفرة، كرام بررة>> سورة عبس: 11-16.

holy army of the Rashidūn Caliphate. He fought against the Great Liar Musailamah and is claimed by some sources to be his killer.⁹ After that, he went to Syria under the command of his brother Yazīd the Decent, where he remained until the era of the second Caliph ‘Umar, may Allah be pleased with him. Soon, after the conquest of Syria had been completed, Yazīd was nominated as the governor of Damascus region. In 19 A.H, after having fought for about 8 years under his brother, he was appointed as his successor as Yazīd died from plague. When ‘Umar condoles with Abū Sufyān on the death of his son Yazīd the Decent, he asked the Commander of Faithful: “To whom did you consign his work, oh the Commander of faithful? He said: I designated his brother Mu’āwiyah (for the government of Damascus); and both of your sons are pious. It is not legitimate that we dismiss the pious people.”¹⁰ Such was the confidence of the Second Caliph ‘Umar (may Allah be pleased with him) in the sons of Abū Sufyān!

As soon as Mu’āwiyah took the government of Damascus, ‘Umar gradually and swiftly increased his authority, unless when he died, almost all the Syria (and probably Palestine also) was under the Uncle of Believers Mu’āwiyah. The proof of ‘Umar giving the great city of Emesa to him by dismissing the former governor is also present in an authentic narration of al-Tirmidhī.¹¹ The reason was ‘Umar’s great admiration of the intelligence of Mu’āwiyah, to whom he gave the title of “The

⁹ البداية والنهاية: ترجمة معاوية رضي الله عنه: ص 1.

¹⁰ رواه في شرح أصول اعتقاد: 2792 سياق ما روي عن النبي ﷺ في فضائل أبي عبد الرحمن معاوية، ومعجم الصحابة للبيهقي: 2193، وحلم معاوية: 4، وابن عساكر: ص 56 وغيرهم.

¹¹ الترمذي: 4214 باب مناقب معاوية بن أبي سفيان رضي الله عنه - كتاب المناقب.

Sassanid King of Arabs”¹², that is, Mu’āwiyah is as intelligent out of the Arabs as the King of Sassanid Empire can be.

Here I would like to mention an interesting story of this era of Mu’āwiyah’s life. “When ‘Umar came to Syria, Mu’āwiyah received him with a large crowd of people (may Allah be pleased with both of them). When he approached ‘Umar, he said to him: You are the master of this large crowd? He stated (respectfully): Yes, oh Leader of Believers! He said: Despite of what I hear concerning the length of waiting (time) of the needy at your door? He said: Despite of what you hear about that.” This means that ‘Umar presented a proof that there is still poverty in your province, you should not spend on such things. Then “He asked: Why do you do so? He replied (respectfully): We are in a region where the spies of enemy are enormous; so we must demonstrate some majesty of authority to demoralise them. If you order me, I will do so, and if you stop me I will stop.” I am waiting your orders. “At this, ‘Umar (may Allah be pleased with him) said: Oh Mu’āwiyah! Whenever I ask you about a thing you leave me a narrow place (choice).” I am unable to respond. “If that what you said is true, then it is the opinion of an innovative person. And if it is wrong, it is really (like) the illusion of a literary person” who dupes easily. “He (may Allah be pleased with him) stated: (Just) order me oh Commander of Faithful! He said: I neither order you, nor do I prohibit you (from travelling with a crowd of fans). A man said at this: Oh the leader of Muslims! How beautiful is (the action) that this youngster performed at what you said about him! ‘Umar said at this: It is due to the excellence of his actions

¹² رواه البغوي في معجم الصحابة: 2195 أبو عبد الرحمن معاوية بن أبي سفيان، وابن أبي الدنيا في المنتخب الذي لدينا: الرقم: 3، وأنساب الأشراف للبلاذري: 417، وتاريخ دمشق: 59-60، ونزهة الألباب في الألقاب عن المدائني: 2386، وغيرهم.

and sayings that we have consigned that to him”¹³ i.e. the management of a large province. This magnificent and credible tradition tells us that our lord ‘Umar was very impressed by the administrative capabilities of the Uncle of Believers. That is the reason that in spite of removing even the greatest Companions like Sa’d the son Abū Waqqāṣ and Khālīd the son of Walīd from their posts, ‘Umar never did fire Mu’āwiyah from the governorship of Syria even for a single day. Mu’āwiyah worked for more than 4 years under the second Caliph ‘Umar; may Allah be pleased with all the Companions.

We also get another lesson from this true story. If the 2nd greatest Companion ‘Umar, may Allah be pleased with him can sometimes doubt the legality of an act performed by Mu’āwiyah, then what is our status as compared to his Allah-fearing and abstain from sins? We can also sometimes have uncertainty towards the acts of a Companion, but it is never permissible to criticise any of them on the basis of such satanic ambiguity.

The Guided and Guider, the great warrior of Islam Mu’āwiyah was also worried due to lack of any Muslim navy in the Mediterranean Sea. The Conquest of Syria had been completed by 17 A.H, except a few cities on the shore. Mu’āwiyah captured al-Qaiṣariyyah, the last major city of Syria under Byzantine control in 19 A.H. Shortly, the conquest of Egypt was also complete by 21 A.H. Mu’āwiyah insisted that the next step to the ascendancy of Islam was the foundation of a naval force in Mediterranean Sea, which would protect Syria and Egypt and open a new front against the Byzantines at sea. ‘Umar believed

¹³ رواه حلم معاوية: 2، وابن عساکر: 7510: ص9-57، والبدایة: ترجمة معاوية رضي الله عنه: ص20.

that the risk involved in making the inexperienced Arabs fight the centuries-old and time-hardened Byzantine navy was too high. So, he did not permit that to be happened in his life.

Next came the 3rd Caliph ‘Uthmān, may Allah be pleased with him.

Mu’āwiyah continued requesting the permission to found a navy, which he was at last granted sometime between 25-27 A.H. No exact date has been recorded, but the first naval campaign of Muslims took place in late 28 A.H, which resulted in capitulation of Cyprus, a large Byzantine naval base near the shore of Syria.

The Rashidūn Navy grew rapidly under the leadership of Mu’āwiyah, whose administered area now included the whole of Syria, Palestine and Levant. He was soon able to compete with the Byzantine army, with the first major, in fact decisive battle occurring in 34 A.H (654 A.D). This was the Battle of the Masts¹⁴, in which the Byzantine Emperor barely escaped with his life, losing a large part of his naval force.

These naval campaigns were the virtues for which Mu’āwiyah had been declared as one of the people of Paradise. The Prophet ﷺ says in one of the most authentic traditions in the praise of our lord Mu’āwiyah: “The first army from my Nation” this word includes all the people from the time of Prophet ﷺ till the Last Day. “who will campaign in the sea, have merited (the entry of Paradise).”¹⁵ This is furthered explained by the tradition of Muslim in which the Prophet ﷺ predicted that the female

¹⁴ معركة ذات الصواري.

¹⁵ رواه البخاري رحمه الله: 2924 باب ما قيل في قتال الروم - كتاب الجهاد والسير، والحاكم في المستدرک: 8668، وحلية الأولياء لأبي نعيم: أم حرام، وفي: عمير بن الأسود، والبغوي في شرح السنة: 3731، وفي دلائل النبوة للبيهقي: باب ما جاء في إخبار النبي ﷺ بناس من أمته يركبون البحر، وغيرهم.

Companion Umm Ḥarām will be present at that battle. He ﷺ actually saw a dream ... with the dream of Prophets being true ... and told her: “Some people from my Nation have been presented before me who were campaigning for Allah, and riding in the middle of this sea; some kings on thrones, OR like the kings on thrones. (This ambiguity in words is because the narrator has forgotten which of these two was the original saying of Prophet ﷺ .) She said: I requested: Oh Messenger of Allah! Pray Allah to make them one of them. He ﷺ prayed for her and said: You are one of them now.” Afterwards, he ﷺ saw a second dream and she requested to pray for being one of them. The dear beloved Prophet ﷺ said: “You are from the first ones. (Imām Muslim tells:) Afterwards, Umm Ḥarām the daughter of Milḥān rode sea in the era of Mu’āwiyah(‘s rule in Syria). And when she descended from the sea, she fell from her mount (horse or camel) and died.”¹⁶ Now see, she only participated in a single naval battle in her life, at the return of which she died. And that very battle was fought under Mu’āwiyah may Allah be pleased with them; this was the campaign of Cyprus as she died in 28 A.H according to the historians. The Paradise has been promised to each and every single soldier who fought in this army, can anyone imagine the rewards which would be offered to the head of this fleet who not only prepared but also personally led it?

¹⁶ أخرجه مسلم واللفظ له: 5043-46 باب فضل الغزو في البحر - كتاب الإمارة، والبخاري أيضا: 2788-89 باب الدعاء بالجهاد والشهادة للرجال والنساء - كتاب الجهاد والسير، والترمذي: 1746 باب ما جاء في غزو البحر - كتاب فضائل الجهاد، وأبو داود: 94-2492، والنسائي: 3284-85، وابن ماجه: 2881، والإمام مالك رحمه الله عليه في الموطأ: 999 باب الترغيب في الجهاد، وإسحاق بن راهويه: 2196، والإمام أحمد عن أنس بن مالك رضي الله عنه: 13520، والدارمي: 2476، وابن حبان: 4608، والمعجم الكبير: 319 من باب القاف من مسند النساء، وغيرهم كثير.

During the last year of the rule of Uthmān, there was a serious threat of rebels taking control of the capital of Medina.

Mu'āwiyah offered his assistance many times by sending Syrian Army's contingents for the protection of the Caliph, but he refused to allow military presence in Medina. When the rebels really besieged his house, Mu'āwiyah immediately dispatched a regiment to relieve the siege, but our master Uthmān (may Allah be pleased with him) was innocently murdered while they were on the way. This regiment had to return.

Then came the 4th Guided Caliph 'Alī may Allah be pleased with him.

Many Companions differed with his opinion on the issue of reparations of 'Uthmān, may Allah be pleased with him. 'Alī believed that there should be a complete purge of the anti-'Uthmān elements in the country after his authority is formally established over the whole of Caliphate. Many other Companions believed that those rebels at-hand in Medina should be punished without delay. This second group was first commanded by the Mother of Believers 'Āishah, who was succeeded by Mu'āwiyah after the Battle of Camel (36 A.H).

Mu'āwiyah was accompanied by many Companions, the most notable being his second-in-command 'Amr the son of al-'Āṣ. One son of Uthmān, Abān or Sa'īd was also present with Mu'āwiyah. The discrepancy resulted in the Battle of Şifḥīn (37 A.H) which was rather indecisive. After this battle, campaigns were undertaken by both the sides until in 40 A.H, they agreed to an accord. According to this peace treaty, 'Alī accepted Mu'āwiyah as his governor of the provinces of Syria and Egypt. However, the accounts about this peace are very ambiguous and it is unclear whether Mu'āwiyah left his demand of reparations or not.

The Kharjites could never accept such a unity of the Muslims. So, three Kharjites decided to murder all the 3 greatest leaders of Muslim nation at that time: The Caliph ‘Alī, the governor of western provinces Mu’āwiyah and his head over Egypt ‘Amr the son of al-‘Āṣ. ‘Alī was unfortunately martyred, Mu’āwiyah injured while ‘Amr unhurt. The third one may Allah be pleased with him and his comrades, was ill and did not lead the prayer of dawn that day; his aide who was by chance leading the prayer that day was assassinated. Mu’āwiyah wept a lot on this terrific news, that his brother ‘Alī, the best human being on the Earth of the day, with whom he had recently consolidated had been brutally murdered by a rebel; just as Uthmān had been, may Allah bestow his pleasure on all of them. When Mu’āwiyah was weeping, his wife showed wonder, at which he said to her: “Woe upon you! You don’t know how much knowledge, comprehension and erudition the people have lost (with the loss of ‘Alī)!”¹⁷

This later resulted in a crisis, with the armies of Iraq and Syria again at the verge of clash. Mu’āwiyah, when he saw the advance-guard of the opposing army, said to his assistant ‘Amr the son of al-‘Āṣ: “Oh ‘Amr! If these people kill that people, and that people massacre these people, then who will look after the matters of people? Who will care for their women? Who will manage their commerce? So, they sent two men from the Quraish to him”¹⁸ i.e. al-Ḥasan the son of ‘Alī, may Allah be pleased with the both. This tradition, which has been reported by the most reliable scholar of the traditions of Prophet ﷺ al-

¹⁷ أخرجه السقطي: 29، وابن عساكر في تاريخ دمشق: ص87.

¹⁸ رواه البخاري: 2704 باب قول النبي ﷺ للحسن بن علي ابني هذا — كتاب الصلح، والمستدرك للحاكم: 4804، وابن عساكر: الحسن بن علي بن أبي طالب: ص108.

Bukhārī, approves the opinion of Imām Abū Ḥanīfah (may Allah show mercy upon him and forgive our sins through his medium) that Mu'āwiyah was the first to initiate a permanent peace agreement, not the Iraqi party, may Allah be pleased with the both. Our Lord Mu'āwiyah sent for a blank page of paper, signed at its bottom himself and got the signature of all the notables of Syria and Egypt, and sent it to al-Ḥasan without writing anything. The two men of his delegation handed over the paper to al-Ḥasan, so that he could write a peace negotiation at any conditions he wanted.

90% people would have guessed that the grandson of Prophet ﷺ and the sweet fragrance of his garden, al-Ḥasan would have forced Mu'āwiyah and 'Amr to resign their positions, as they had now already signed the document and were totally at his mercy. However, the intelligent and pious al-Ḥasan (may Allah be pleased with him), himself left his post and resigned in favour of Mu'āwiyah! The reason is not known from his own tongue; but it is evident that there was no role of compulsion in that. Not only the Iraqi army was two times stronger than the Syrian and Egyptian combined, but Mu'āwiyah himself had shown the willingness to end the war at any cost. It is pertinent to mention that in my opinion, had al-Ḥasan remained in power while dismissing Mu'āwiyah, not only his lovers and loyal people of Syria had been severely injured by the decision, but also the troublesome people of Iraq had came into power, who might have looted and murdered Syrians, again resulting in a second civil war. Moreover, it is pertinent to mention that al-Ḥasan only remained in power for 4-6 months, but the Iraqis seized 2 opportunities to desecrate him in this short time, once his tent was looted and another time he was seriously injured

with a dagger in an assassination attempt. These events might also have helped him to calculate the cost of these Iraqis' remaining in power. He gave a sermon in front of both the armies, declaring that Mu'āwiyah was their Caliph from now onwards. This was the end of the first 5 Caliphs, known as the Well-Guided Caliphs due to a tradition of Prophet ﷺ .

His reign of Caliphate (41-60 A.H, 661-680 A.D): Mu'āwiyah's reign of Caliphate was the most beneficial for the Muslims in physical terms, after the era of 'Umar, may Allah be pleased with him. His period of governance over the Muslims lasted for 20 years. This period is noticeable for many achievements, some of which we will mention briefly.

The most important and long-lasting accomplishment of this reign, which Mu'āwiyah boosted directly, is the extensive transfer of authentic traditions of the beloved and Chosen Prophet ﷺ .

Now, before the First Civil War in the rule of Uthmān, the Companions formed a sizeable part of the Muslim population and it was not difficult to find a Companion for relating a tradition. However, by the end of the reign of Mu'āwiyah, 50 years had passed since the Merciful and Loving Prophet ﷺ left his Companions. This means that the minimum age of a surviving Companion was 55, with the scholars being more than at least 70-years old. Evidently, the number of Companions was incomparably less than that 25 years before. So, the middle of these two extremes, when the Companions were less but not rare and could teach the people, was the reign of Mu'āwiyah. Furthermore, only a few Companions were still able to participate in the wars. The government of the Most Clement and Generous person of this nation, Mu'āwiyah (may Allah be

pleased with him) was extremely exceptionally generous towards the scholar Companions.

For example, once he presented 100,000 to al-Ḥasan and his cousin ‘Abd Allah the son of Ja’far (‘Alī’s brother) during the Civil War¹⁹. And then, after becoming the ruler, he once sent 100,000 to ‘Abd Allah the son of ‘Umar and his famous disciple and server Imām Nāfi’ says: “Whenever he had any need, he had some amount from this sum (to assist him)²⁰. And yet at another occasion, he offered a gift of 100,000 to the Mother of Believers ‘Āishah²¹, may Allah be pleased with her. Not joking, once he handed 400,000 to the perfume of Prophet ﷺ al-Ḥasan²². Such recorded events are uncountable in the biography of Mu’āwiyah, and these are only those which have safely reached us in spite of massive attempts of Abbasids to prevent their transmission.

The second greatest exploit of this period is the ascendancy of Islam over all the other religions of the world, as has been promised in the Qur’ān more than one time. In the era of ‘Umar may Allah be pleased with him, the whole of Sassanid Empire was occupied and the Byzantines deprived of the rich provinces of Syria and Egypt, and the residential city of the Empire, Antioch. But despite all this, complete dominance over all the discovered world could not attained in his rule of only 10 years (13-23 A.H, 634-44 A.D). Uthmān continued his policy, but due to the inclusion of very immense lands under the preceding

¹⁹ أخرجه ابن أبي الدنيا: 21، وابن عساكر: ص38.

²⁰ أخرجه في معرفة الصحابة: 4300 عبد الله بن عمر بن الخطاب، وابن عساكر: عبد الله بن عمر بن الخطاب: ص62.

²¹ رواه ابن أبي عاصم في الأحاد والمثاني: 503، وأنساب الأشراف: 880 عائشة بنت أبي بكر تحت: أزواج رسول الله ﷺ، وغيرهما.

²² أخرجه ابن أبي شيبة في المصنف: 30559، وابن أبي عاصم: 499، وابن عساكر: الحسن بن علي بن أبي طالب: ص3، وتحت 7510: ص37-8.

Caliph, most of the efforts have to be diverted to administering the already conquered territories.

After the Civil War, Mu'āwiyah came to power in 41 A.H, 661 A.D and the circumstances were much better than before. The great compassion of al-Ḥasan for the unity of Muslims led them to unite for 20 years with he, himself bearing the burden of criticism of Iraqis, but as long as he did not rise against the Uncle of Believers Mu'āwiyah, no one would. Moreover, this unity also allowed him to decisively suppress the Kharjites in only first 3 years of his rule (41-43 A.H); there was no Kharjite insurgence after that till his demise.

In fact, the internally peace was such that the world had never ever imagined of. For example, the 7th century Christian chronicler John of Fenek tells us: "Justice flourished ... and there was great peace in the regions under his control; and when their robber bands" this Christians says such to the Warriors of Allah, may Allah save us from such an insult of His friends. So, when the armies of our lord Mu'āwiyah "went annually to distant parts (of the world) and to the islands, bringing captives from all the peoples under the heavens. Of each person they required only tribute (Jizyā), allowing him to remain in whatever faith he wished. Among them were also Christians in no small numbers, some belonged to the heretics (Monophysites, a radical sect of Christianity) while others to us. **Once Mu'āwiyah had come to the throne, the peace throughout the world was such that we have never heard, either from our fathers or from our grandfathers, or seen that there had ever been any(thing) like it.**" Furthermore, the author Chase F. Robinson says in the bottom of the page: "The impression was not only John's; see

the evidence collected by Hoyland, *Seeing Islam*, p. 263, note 14.”²³

The result was eventually that the governor of Iraq and Persia Ziyād the son of Abū Sufyān i.e. the stepbrother of Mu’āwiyah, took the reparations of anything stolen upon his private pocket. He announced in the whole of vast area under him (more than 2,500,000 km²): “Even if a piece of cord is lost between this place where I am standing and (the province of) Khurāsān, I (and my salary) will be the guarantee of it(‘s cost).”²⁴ And no theft really occurred during his long era, until the people were so fearless that a young girl could travel alone from one corner of his kingdom to the other, without the threat of anyone even seeing her with bad intention.

Alongside with such internally peace came the conquests which remain unmatched in the early history of Islam, except by ‘Umar (may Allah be pleased with him) and Walīd the son of ‘Abd al-Malik. Not only were the Turkestan, North Africa, Afghanistan, a large part of Pathan areas occupied and the Islamic constitution imposed upon the land of Allah, but all the known nations of this world were subdued to Mu’āwiyah and not a single one was left able to resist. Byzantines had been pressed so much that their capital was put under siege for 5 years (54-58 A.H) and they were unable to place a single foot on the Muslims territory during these 20 years. Persian or Pathan resistance was nonexistent; while Turks and Chinese had been beaten many times in the open field. So, Christianity,

²³ Chase F. Robinson: *Empire and Elites after the Muslim Conquest: The Transformation of Northern Mesopotamia: The seventh-century Jazira: Taxation*: page 3. The page number in the published book is: 47.

²⁴ أنساب الأشراف: 491.

Judaism, Zoroastrianism, Confucianism and all the polytheist religions of the Turks were now forced to surrender to Islam, which was now the most dominant religion of Earth. This characteristic was even not present in the era of Walīd, when the Byzantines were able to offer some resistance.

But wait a minute, this war was not a war of conquest, neither did it follow the Western rule that: “Everything is permitted in war and love.” We Muslims say: “Only do that in war and love which is permitted”. I am giving an authentic example of the following of war rules by the army of Mu’āwiyah; may Allah be pleased with him. Mu’āwiyah once had signed a ceasefire with the Byzantines, during which he gathered armies from all over the Kingdom and spend large sums of money. Then, he personally commanded the army to the Byzantine territory during the last days of the treaty period, and as soon as the period expired, he immediately attacked the Byzantines in a surprise attack, evidently seizing much area. One day, “There suddenly appeared a man on horse or some mount who was screaming: ‘Allah Akbar! Fidelity, no deceiving!’ It was ‘Amr the son of ‘Abasah (a Companion, may Allah be pleased with him). Mu’āwiyah asked about that at which he said: I have heard the Messenger of Allah ﷺ saying: Whoever has a treaty with a nation, he neither dissolve nor consolidate any treaty” this is an imperative which is not found in English, that’s why I chose this style to differentiate it from a normal text. “until its period passes, or he rejects the treaty together with them.” This Companion expressed his opinion that according to this quote of Prophet ﷺ , it is prohibited to travel to the frontline during the peacetime because it is an offensive action. Now see the

reaction of this lover of the Prophet ﷺ Mu'āwiyah: "He (the narrator) said: When he heard this, Mu'āwiyah returned along with the people (army).""!!!²⁵ Allah Akbar! At listening only a single citation of the Prophet ﷺ , which is the constitution in Islam, our lord Mu'āwiyah went back with the whole of army. See? He left all the occupied territory and captured loot and prisoners! He also did not keep anything to compensate for the costs of this campaign and its preparations. This is the real spirit of following the war rules; compare this to the use of hollow-point bullets by the U.S Army in Afghanistan and Iraq.

Due to this complete submission of Mu'āwiyah to Allah and his commandments, Allah the Exalted and Glorious also bestowed upon him a special favour in his military campaigns. Many miracles occurred during the military campaigns ordered by him, for example when his armies invaded al-Qīqān the larger adversary army was defeated in open battle. When the remaining were captured, they told: "By Allah! You are not the ones who slew us, instead we were killed by some people whom we don't see with you now. (They were riding) on some black and white horses with white Turbans. We said at this: It was the aid of Allah!"²⁶ And only 1 man was lost in the whole of this campaign, which is also a miracle considering the condition of logistics at that time.

In the same way, the story of 'Uqbah the son of Nāfi' is famous. To curb the continuous Berber rebellions in North Africa, he

²⁵ أخرجه الترمذي: 1676 باب ما جاء في الغدر - كتاب السير، وأبو داود: 2761 باب في الإمام يكون بينه وبين العدو عهد فيسير إليه - كتاب الجهاد، والنسائي في السنن الكبرى: 8679، والإمام أحمد: 17015 و 25 حديث عمرو بن عبسة و 19436، والطبراني: 1251، ومسند ابن أبي شيبة: 756، ومصنف ابن أبي شيبة: 33408، والبيهقي في السنن الكبرى: 18847، وشرحه البغوي في شرح السنة.

²⁶ لاحظ: تاريخ خليفة بن خياط: غزو القيقان تحت: سنة خمسين.

needed a strong base where some Arab Muslims could settle and control the administration before the Berbers themselves reached that stage. But finding such a place was not an easy task ... at last he stopped at the valley of Qairawān which he chose for founding a new city; however it was full of deadly animals and insects. Now it is pertinent to mention that ‘Uqbah was a prayer-accepted Saint (which means that all of his requests to Allah were accepted). What did he do then? He prayed Allah and announced at an edge of the valley: “Oh the people of this valley!” in which there are no people! “Depart (at once) for we are going to disembark; and whoever will be sighted will be massacred by us.” Soon, the animals started running away from the valley, until it was free of any hostile presence at sunset, to an extent that a snake or scorpion could not be bought for a large sum even 40 years after this event.²⁷ In short, there were many such incidents of divine assistance in favour of Mu’āwiyah and his army. May Allah be pleased with him.

The justice under his Caliphate was unmatched by any other ruler after him. In fact, the famous historian and the founder of sociology and demography Ibn Khaldūn when he studied and wrote about his reign, enthusiastically proclaimed: “And the prejudice which the followers of (satanic) desires attribute to the kings and compare them to each other; **we seek Allah’s refuge from comparing Mu’āwiyah to anyone after him! He is instead one of the Well-Guided Caliphs!**”²⁸ This is also our response to the West-worshippers who condemn the Kingdom as an illegitimate form of government and advocate the

²⁷ طبقات علماء إفريقية: ما جاء من الفضائل في إفريقية: ص8-9، وخليفة بن خياط: سنة خمسين، وابن عساكر: عقبة بن نافع 4730: ص6، وغيرهم كثير.

²⁸ راجع تاريخ ابن خلدون: بيعة الحسن وتسليمه الأمر لمعاوية: ص3.

obsolete Democracy. This does not mean that he was really a Rashidūn Caliph, but it implies that in spite of being a king, his policy and acts and the style of governance were not very different from them, and seeing from a secular point of view, he seems to be one of them. However, we will never say that he is a Rashidūn Caliph because of the quote of Prophet ﷺ :
“The Caliphate is (will last) for 30 years”.²⁹ Allah and his Prophet ﷺ know better what is the actual reason behind this.

There is an interesting but very long story of his justice, which has been unfortunately related by al-Wāqidī. Nevertheless, there is nothing impossible in this tradition and it is acceptable in the favour of Companions. It's summary is that the nephew of 'Umar, 'Abd al-Raḥmān and Mu'āwiyah's agent who looked after his properties in Medina quarrelled. 'Abd al-Raḥmān claimed that a certain piece of land is his, while the agent insisted that it belongs to Mu'āwiyah. Can you imagine what will be the haven of a man disputing the private landholdings of a king in his kingdom? 'Abd al-Raḥmān found only one refuge ... the king himself, Mu'āwiyah may Allah be pleased with him. Mu'āwiyah tried to negotiate with him, but 'Abd al-Raḥmān was not satisfied and proclaimed in his palace: “By Allah! You have not said the just thing oh Mu'āwiyah! Give me justice!” Even if a young man calls an older one with his name in this manner, it is not tolerable; let alone a non-Companion youngster calling a Companion and elder king like that. Nevertheless, the most Clement man of this nation did not respond and sent a message to the judge to decide this case.

²⁹ أخرجه الترمذي: 2390 باب ما جاء في الخلافة - كتاب الفتن، والطيايوسي: 1203، وإسحاق بن راهويه: 1944، وأحمد: 21919 و23، والفتن لنعيم بن حماد: 249، والسنة لابن أبي عاصم: 1181 و85، واليزار: 3828، والخلال: 629-30 و40-41، وابن حبان: 6657، والمعجم الكبير: 13 و136، وشرح أصول اعتقاد: 2625، وغيرهم كثير.

The justice and patience of Mu'āwiyah had made all the people very daring in front of him; this Companion judge from the Auxiliaries was not an exception. He answered with an Arabic proverb: "The decision is delivered at his house", which means that whoever wants the judge to decide his case should come to his house. Even if you are the Caliph, I will not exit my house to come and decided for you! Mu'āwiyah himself walked alongside with 'Abd al-Raḥmān to the house of the judge Fuḍālah the son of 'Ubaid the Auxiliary, and sit there with 'Abd al-Raḥmān, may Allah be pleased with all the Companions. Actually Fuḍālah decided in favour of 'Abd al-Raḥmān and Mu'āwiyah accepted it. Moreover, Mu'āwiyah personally gave 'Abd al-Raḥmān the permission to take as much part of his Medinan property as he wanted, along with paying his debts and gifting some money and saying: "You deserve it, oh the nephew of Farūq and the son of martyr!" After he had gone, the judge Fuḍālah had been obliged to say: "By Allah! It would have been better if you did not do so."³⁰ After all, he was also the Most Generous person of this Nation.

One of the most important requirements of true justice, which is especially lacking in the modern world, is the freedom of expression. Our lord Mu'āwiyah may Allah be pleased with him had taken a lot of pain to ensure that each and every single subject under him had the liberty to deliver his opinion to him. He had created a special department for that under which, a government employee was present in every inhabitation whose duty was to help the people solve any problem that arises. He served as the representative of Mu'āwiyah; and if necessary, sent the message of the people to the king himself.

³⁰ أنساب الأشراف للبلاذري: 387 نسب بني عبد شمس.

Furthermore, whenever the governors of provinces sent a letter to the capital (Syria), they announced it, collected any letters written by the people to the king and sent them along with the official letters in the governmental post for free. In such an incident, an inhabitant of Medina mocked Mu'āwiyah and his old age (may Allah save us from such vicious sins). As usual, this letter was opened directly by Mu'āwiyah himself and reached him undetected. When he read it, his only reaction was this quote: "Nothing is more delicious to me than the anger which I drink."³¹ Drinking anger is an Arabic expression which means controlling one's anger and forgiving the foe without revenge.

Similarly, once a villager severely rebuked Mu'āwiyah. At last, his family members had to advise him: "If you punish him it would remain an example" and such a thing will not tease you again. But our Uncle said: "I am shy that my clemency should be reduced due to oppressing one of my subjects!"³² I cannot do so in front of Allah; my shyness does not allow that. Another time, when a man did the same thing he proclaimed one of his golden principles: **"I don't interfere with the people and their tongues as long as they don't interfere with us and our kingdom."**³³ That is, I don't consider insulting me as a part of government affairs. I will never use the authority to punish my personal insulter; however as in the matters of government and Islam, I have no choice but to enforce the law of Allah. Alas! None of the states of the modern world follows this principle. Oh Muslims! Be proud of the achievements and good nature of your Uncle! Let the heretics (or non-Muslims) know

³¹ رواه الطبري: ذكر بعض ما حضرنا من ذكر أخباره وسيره: ص6، والبلاذري في الباب الذي سبق: 134.

³² رواه ابن أبي الدنيا في حلم معاوية أي إنتخاب هذا الكتاب: 14، وابن عساكر: ص124.

³³ رواه الطبري: ذكر بعض ما حضرنا من ذكر أخباره وسيره: ص7، وأنساب الأشراف: 64 تحت: نسب بني عبد شمس بن عبد مناف.

that we have such a marvellous Uncle! May Allah be pleased with him.

Similarly mentionable is the fact that he is the first Muslim ruler to initiate the compilation of history books in Arabic language. He funded a Yemenite 'Ubaid to write his book about the pre-Islamic history of Arabs. However, this book was lost afterwards. Similarly, Mu'āwiyah constructed more than 20 major canals in the kingdom during his reign, with 3 canals being built in the Medina for the first time in its history.

The beloved Leader of Muslims passes away: In the end, every man has to die to get the compensation of his actions in this life. Our lord Mu'āwiyah, the server and secretary of dear Prophet ﷺ passed away in the month of Rajab in 60 A.H. He was 78-years old then.

The cause of his departure from this world was sickness. His bequest consisted of instructions, first to the government officials and his successors, then to his family. His last words in the government affairs give proof of his concern for struggle against the heresy, he said: "Squash the throat of Byzantines (eliminate their remaining resistance), for you would get control of the other nations that way."³⁴ Because no significant power capable of resistance remained in Europe after the Byzantines, and the Muslims were already dominating on the Eastern front. This tells us that he designed plans for the dominance of Islam the whole of his life, even at the time of his death he counselled his generals that the preferable target should be the Byzantines.

³⁴ أخرجه ابن عساکر: معاوية بن صخر 7510: ص104، وخليفة بن خياط: سنة ستين.

His last bequest to the family was, according to al-Ṭabarī: “Fear Allah the Exalted and Glorious! For Allah saves that person who fears Him, and no one can save that one who does not fear Allah. Then he passed away.”³⁵ We belong to Allah and to him we shall return!

It is pertinent to mention now that what did he do with the noble hair of Prophet ﷺ which he received in 7 A.H. He said in his bequest: “The Messenger of Allah dressed me with a shirt (of him) which I safeguarded, and he once cut his nails which I took and placed in a glass bottle. So when I die, clothe me with that shirt, take those nails and leave them in my eyes and mouth; I hope that Allah will have mercy upon me due to its blessings.” In a version of the tradition, it is reported that he also said: “Then don’t interfere between Mu’āwiyah and the Most Merciful.”³⁶ After this, Ḍaḥḥāk the son of Qais a Companion who served Mu’āwiyah for a long time, led the prayer of his funeral. As a part of Allah’s wrath upon Yazīd the vicious, he was not present in Damascus that day and could neither hear the bequest of his pious father nor participate in his funeral prayer. Mu’āwiyah was buried in Damascus and his noble tomb stands to this very day, and Allah willing, will remain so till the Last Day.

Mu’āwiyah married 5 women in total. His first wife was Qarībah the daughter of Abū Umayyah; yes, the sister of the Mother of Believers Umm Salamah. This marriage occurred soon after his conversion, but unfortunately did not last long. However, it left to Mu’āwiyah another close relationship with the Prophet ﷺ ,

³⁵ رواه الطبري: ذكر العلة التي كانت فيها وفاته، وأنساب الأشراف: 424، وابن عساكر في تاريخ دمشق: ص133، وغيرهم.

³⁶ رواه بهذا اللفظ ابن الأثير رحمه الله في الكامل: سنة ستين، والطبري: ذكر العلة التي كانت فيها وفاته، وأيضاً رواه الحافظ ابن كثير رحمه الله عليه في البداية: سنة ستين، وسيط ابن الجوزي عن الواقدي: معاوية بن أبي سفيان، وابن عساكر: معاوية بن أبي سفيان: ص28.

making him a double brother-in-law of the Prophet ﷺ , being the brother of his noble wife and the spouse of the sister of one of his other wives.

Out of the next four wives, Maisūn the daughter of Baḥdal was the most devote Muslim. However, Allah had decided so that she herself became the mother of Yazīd the vicious. Some of the exaggerators due to uncontrolled jealousy have totally irrationally claimed that she was a Christian, may Allah save us from this heinous and inhuman style of criticism. The other wives of Mu'āwiyah are Fākhītah the daughter of Qaraḥ, Kanūd the daughter of Qaraḥ and Nāilah the daughter of 'Ammārah, may Allah have mercy upon them.

The Uncle of Believers and Yazīd the vicious: I would like to make it clear to the biased people who defend Yazīd the nasty, that Mu'āwiyah may Allah be pleased with him has NO RELATION with Yazīd the heinous. Yazīd the cruel is one of the greatest criminals in the history of humankind, and I don't know any Muslim who has committed such crimes against Islam and Companions as those of Yazīd the vicious.

Mu'āwiyah never supported Yazīd in his ferocious actions, because he had already passed away before these actions started. At the time of Mu'āwiyah's Caliphate, Yazīd was an exceptional Follower (those who have met a Companion). He had commanded the pilgrimage two times and thousands of Companions followed him. Moreover, according to many sources he commanded the Siege of Constantinople altogether for 5 years. Mu'āwiyah and a lot of his comrades had been looking after him since his childhood; there was no evident reason to doubt his capability to become a successful ruler.

However, as Allah had decided, Yazīd the nasty's misfortune came over him as soon as he assumed the seat of government and the outer cover of piety and devoutness was torn immediately. He started drinking, leaving prayers and developed the habit of other crimes. Furthermore, when al-Ḥussain may Allah be pleased with him tried to improve the situation and remove this vicious ruler from the government, he committed one of his greatest sins in the Battle of Karbala. From this followed a series of brutalities and desecrations, including that of the Two Honourable Cities (Mecca and Medina) which continued until his death after less than 4 years. However, concerning Yazīd the son of Mu'āwiyah (his form before the government), there is no evidence of him being a criminal or a brutal killer and desecrater of religious personalities and places. Only a few clearly forged traditions claim that he committed some sins, like beating his slave etc. only. This was the reason that al-Ḥussain never did take a single step against Mu'āwiyah, may Allah be pleased with both of them and maintained a very good relation with him until his death. Had he been coward or even less valiant than a lion, he would never have revolted against Yazīd the brutal. What can be the sole reason for this change, except the fact that the non-Islamic policies and governance style of Yazīd were totally different from the Islamic ones of the Uncle of Believers? Moreover, to those who blame Mu'āwiyah for using the public treasury and claim to be loving al-Ḥussain, I may demand a simple question (you can send the answer at my email address please). Can any Muslim with a slightest piece of Belief in his heart think that al-Ḥussain and his brother al-Ḥasan would spend 20 years of their lives by using illegitimate money? (May Allah save us from such astray beliefs!!!) If no, can anyone

claim that al-Ḥasan and al-Ḥussain had a major source of income between 41-60 A.H, other than the offerings of their lover Mu'āwiyah to these two beloved children of the Prophet ﷺ ? They would never have accepted or used this money if there had been a slightest fear of illegitimacy in it.

This shows that Mu'āwiyah had nothing to do with the malicious policies of Yazīd the nasty. Moreover, after Yazīd did perform these wicked acts, his relationship with Mu'āwiyah was totally cut. This reminds us of the son of Noah (peace be upon him). Noah (peace be upon him) was a prophet, but his son remained a heretic. So, when his son refused to accept the true religion, Allah the Exalted and Pure told him: "Oh Noah! He is not a part of your family." Why? "It is not a good act (which he has committed, but a very bad act)."³⁷ So, if a wicked and malicious person is born in a noble family, the other members of that family cannot be blamed for his actions, neither can he be ascribed to them in any way. He is no longer a part of the family.

This rule even applies to the lineage of the beloved Leader of the Prophets ﷺ, as he ﷺ himself informed his nation. He ﷺ said: "This family of mine have the opinion that they are the closest people to me. In fact, the closest people to me are those who fear Allah, whoever they are, wherever they are."³⁸ So, whoever pretends to be from the lineage and family of Prophet ﷺ but hates any single Companion or shows any other sign of a serious innovation in the religion, he has no relation with the

³⁷ سورة الہود : 46.

³⁸ >إن أهل بيتي هؤلاء يرون أنهم أولى الناس بي وإن أولى الناس بي المتقون من كانوا وحيث كانوا> المسند للإمام أحمد: 22054 و52، والبزار: 2647، والطبراني في الكبير: 242 من مخزومة بن نوفل، وابن حبان: 647 ذكر الخبر الدال على أن أولياء المصطفى ﷺ هم المتقون دون أقربائه إذا كانوا فجرة، وغيرهم.

Prophet ﷺ , nor with al-Ḥasan or al-Ḥussain may Allah be pleased with them. So, Mu'āwiyah does not have any relation with the Yazīd. The creed of the true followers of Prophet ﷺ has always been the condemnation of Yazīd and praise of Mu'āwiyah. Both other extremes (praising Yazīd or insulting our lord Mu'āwiyah) are rejected.

Personal qualities: The good attributes and high morals of our Uncle, the Most Clement and Generous man of this nation, are uncountable, the most apparent and obvious being his patience (or clemency) and his generosity. We have already mentioned many examples of his clemency and generosity. But I would like to write a thing concerning his clemency.

Due to his patience, as you have seen, his subjects had become very disregarding and fearless towards him. Even the most barbaric villagers came to Damascus, insulted him and returned with rewards from him. Every reasonable man knows that such people cannot be convinced with reasoning and can only be quietened to save the time and efforts of everyone. But Mu'āwiyah even did not contempt these people. Here is an interesting example: “A man stood up towards Mu'āwiyah (in such a condition) as if he was a burning skewer,” due to anger for some unknown reason. “he said: Oh Mu'āwiyah! By Allah you must behave yourself otherwise we will behave you! Mu'āwiyah said: How?” How will you behave me? “He told: With wood (stick)! He said: (Oh my!) If that's the case, I will behave myself oh (dear) villager!”³⁹ See! He even showed patience to such a barbarian who, without telling any cause or without any context, starting admonishing the Caliph with his

³⁹ رواه ابن أبي الدنيا في حلم معاوية: 23، وابن عساکر: 7510: ص30-129.

name. And he was so effortless a man that when Mu'āwiyah demanded him how will you behave me; he did not take the trouble to think that I am talking to a Caliph ruling over 4 million subjects and 8-9 million km², he simply replied that he had a wooden stick to beat the unyielding children with which he would behave anyone. Our lord Mu'āwiyah even did not laugh so that this villager might feel disrespect; he simply let him know that he will behave himself. But how will be a great Companion, a trustee of the Prophet ﷺ, the conqueror of Cyprus and North Africa, the most clement and generous person of this Nation be improved further? That's an impossible task.

In fact, Mu'āwiyah was so famous for his patience that to this very day, many proverbs survive in the Arabic world which use the name "Mu'āwiyah" as a symbol of clemency. A long time after his demise, when the Follower al-A'mash heard his disciples praising the famous Caliph 'Umar the son of 'Abd al-'Azīz, he sighed: "(Ah!) How good would it have been if you had seen Mu'āwiyah! They demanded: Oh the father of Muḥammad! You mean, about his clemency?" See, even decades after his decease, Mu'āwiyah's patience was so well-known that the disciples of al-A'mash at once guessed "Clemency" as soon as he was mentioned, may Allah be pleased with him. "He told: No, by Allah! Listen carefully, in fact (I am talking) about his justice."⁴⁰ This also tells us that this great Follower, scholar and warrior of Islam, may Allah have mercy upon him, considered Mu'āwiyah's justice to be incomparably more than 'Umar the son of 'Abd al-'Azīz.

⁴⁰ رواه الخلال: 667، ومنهاج السنة النبوية عن الأثرم: السبب السابع المصائب الدنيوية التي يكفر الله بها الخطايا، وغيرهما.

Don't forget that Mu'āwiyah is not only a companion, but also a very close relative of the Prophet ﷺ, due to which certain scholars have even said that he is included in the range of the texts in virtues of the family of Prophet ﷺ. For, example the great scholar of Indian subcontinent the Jurist Aḥmad Yar Khan Na'imī has cited so with his noble pen.⁴¹ And this virtue is sufficient for a Muslim with conscience.

Regardless of being the Caliph, Mu'āwiyah was so modest that he did not allow anyone to stand in his honour. Once, he passed through a path where 'Abd Allah the son of Zubair may Allah be pleased with him and his comrade the Son of Ṣafwān stood in his honour. He ordered them: "Sit down you both; I have heard the Messenger of Allah saying: Whoever likes that the people should remain standing in his honour, prepare (imperative) his dwelling in the (Hell)fire."⁴² Allah Akbar! This is the penalty of being proud, which our lord Mu'āwiyah tells us from the citation of the beloved Prophet ﷺ.

Mu'āwiyah was very Allah-fearing and devote. He never did commit an act which would incite the anger of Allah. He trembled day and night at the thought of the Last Day. Once, a student of Abū Hurairah (may Allah be pleased with him) came to the Commander of the Faithful Mu'āwiyah and told him a tradition which Abū Hurairah had narrated to him. Its summary is that the first three people to be condemned to Hellfire will be a reciter of Qur'ān, a martyr and a wealthy person. Allah will ask them about his blessings and what did they do with them. They

⁴¹ حضرت امیر معاویہ رضی اللہ عنہ پر ایک نظر: امیر معاویہ کے فضائل: ص 40.

⁴² أخرجه الترمذي: 2979 باب ما جاء في كراهية قيام الرجل للرجل - كتاب الأدب، والإمام أحمد: 16918 حديث معاوية، والدولابي في الكنى والأسماء ولم يذكر القصة: 508، وابن قانع بدون قصة: معاوية بن صخر بن حرب، وغيرهم.

all will try to lie in front of Allah by telling the apparent good deeds which they performed, but Allah will say: “You are lying!” And the angels would also approve this. Then Allah will tell them that you performed these acts due to hypocrisy, so you have been called a “Reciter”, “Brave” and “Generous”. Then they will all be consigned to the Hellfire.

When the man told this saying of the Prophet ﷺ to his server

Mu’āwiyah, he could only say: “This has been done to these people, what about the remaining people?” Who are not reciters nor martyrs neither rich and generous. “Then Mu’āwiyah wept so violently that we feared he is going to die and we said: This man came to us with a bad (intention).” He wants to kill the beloved Companion of the Prophet ﷺ ! “Then (at last) Mu’āwiyah recovered, cleaned his face (from the tears) and said: Allah and his Prophet ﷺ have veritably said:” A verse of the Qur’ān, whose meaning is about: “Who ever wanted the life of this world and its embellishment, we will give them the compensation of their deeds in it (this temporary life), and they will not be reduced (given less outer blessings than those who want the best of the Last Day) in it. These are the people who will only obtain fire in the Last Day, the (deeds) which they performed in it (this world) will be futile and the (acts) which they used to performed vain.”⁴³ This is an authentic tradition reported by al-Tirmidhī, ibn Mubārak, ibn Ḥibān, ibn Khuzaimah and others.⁴⁴

⁴³ سورة هود: 15-6.

⁴⁴ أخرجه الترمذي: 2557 باب ما جاء في الرياء والسمعة - كتاب الزهد، وابن المبارك في الزهد والرقائق: 469، والبخاري باختصار في التاريخ الكبير: 3138 العلاء بن أبي حكيم، وابن خزيمة: 2482، وابن حبان: 408، والنسائي في السنن الكبرى: 11824، وابن عساكر: العلاء بن الحارث بن أبي حكيم، وغيرهم.

See! Observe the Allah-fearing of Mu'āwiyah. Can such a person perform even the slightest sin during his life? There are dozens of such true stories from his life. And this quality of his is evident in his form of governance. In fact, once he could not wake early for the Dawn prayer. When the time was about to end, the Satan himself came to wake him for the prayer. Why? He himself told that if your prayer would have passed, you weep so much in its sorrow that Allah would have given you the reward of 200 prayers!⁴⁵

Moreover, it is pertinent to mention that the sole narrator of this famous tradition is our lord Mu'āwiyah. The tradition goes in the words of al-Bukhārī as: **"I am only a distributor, while Allah gives"**⁴⁶ i.e. Allah is the giver and I am the distributor. This tradition is a major basis of the creed of the followers of the Way of Prophet ﷺ. Only Abū Hurairah is mentioned in one tradition, that of Imām Aḥmad, and the scholars differ whether this tradition is reliable or not. So, we can safely say that if our lord Mu'āwiyah had not transmitted this citation of the Prophet ﷺ to us, it would never have been included in the Two Authentic Books, nor would it have been proven as an authentic tradition. If anyone has the slightest doubt about the credibility of the acts and sayings of Mu'āwiyah, and does not accept his honesty as an undeniable fact, he would have to refute this tradition, alongside with more 240 others which have been transmitted by him. Moreover, this is not the only tradition whose sole narrator is the Uncle of Believers. By Allah! If only to save this and the other traditions reported by

⁴⁵ مثنوى رومى: دفتر 2: بخش 72 تا 85.

⁴⁶ <وإنما أنا قاسم والله يعطي>، انظر: البخاري: 71 باب من يرد الله به خيرا - كتاب العلم، ومسلم: 2439 باب النهي عن المسألة - كتاب الزكاة، والمعجم الأوسط: 9158، والكبير: 755 و915، وشرح السنة: 131، والمدخل للبيهقي: 351، وغيرهم.

him, we are obliged to write hundreds of books on his biography, honesty, life, achievements and virtues, it is a very light cost as compared to losing the trustworthiness of these traditions.

Finally, I would like to let you know the opinion of the scholars about who abuses or disrespects Mu'āwiyah. The famous jurist of Egypt, Shihāb al-Dīn al-Khafājī says a verse of poetry:

“And whoever criticises Mu'āwiyah

Then he is one of the dogs of al-Hāwiyah”⁴⁷

Al-Hāwiyah is one of the names of the Hell, may Allah save us from His wrath!

Quotes and prayers of the Prophet for Mu'āwiyah:-

The Presence of a single quote or prayer of the Prophet ﷺ for a person is better than anything virtually possible. And there is not a single one in favour of Mu'āwiyah, there are dozens. I would only present 10 here which is the limit which the size of the book allows.

1: **“Mu'āwiyah is the Most Clement and Generous (person) of this Nation.”**⁴⁸

2: **“(Oh Umm Ḥabībah!) Continue loving him (your brother); For I love Mu'āwiyah, and I love that (person) who loves**

⁴⁷ قاله في القسم الثاني: الباب الثالث: فصل ومن توقيره وبره ﷺ توقير أصحابه: ص3، أعني في شرح هذه الصفحة ويكون الصفحة 525 من الجزء الرابع من طبع سنة 2001.

⁴⁸ أخرجه ابن عساکر بهذا اللفظ في: عويمر بن زيد: ص20، والحسن بن محمد: 1437، ومعاوية بن صخر: ص33، وأبو بكر الخلال في السنة: 2-701، والديلمي في الفردوس: 1787 شداد بن أوس، وغيرهم.

Mu'āwiyah, and Gabriel and Michael love Mu'āwiyah, but Allah loves Mu'āwiyah more than Gabriel and Michael.”⁴⁹

3: “When you see Mu'āwiyah on my dais accept him, for he is an honest and Protected (man).”⁵⁰ Protected is an Islamic terminology which means a saint who is protected from sins. He does not commit sins, and whenever he does so, he repents immediately and the sin is forgiven. The word in this saying of the Prophet ﷺ may also have this meaning.

4: “Whomever Mu'āwiyah will fight, Mu'āwiyah will defeat him.”⁵¹

5: “Oh Allah! Make him a Guider (and) Guided and guide through him.”⁵² This is the most authentic tradition in his favour after the tradition of the first naval force.

6: “Oh Allah! Teach him the Book (a name of Qur'ān), give him control over the countries and save him from the torment.”⁵³

7: “May Allah fill it (the abdomen of Mu'āwiyah) with knowledge and patience!”⁵⁴

8: “The first army of my Nation who will campaign in the sea have merited.” We have already mentioned the references.

⁴⁹ رواه ابن عساکر: معاوية بن صخر 7510: ص35، ولفظ آخر: ص34، وفي فضائل أمير المؤمنين معاوية لأبي قاسم السقطي: 25 وغيرهما.

⁵⁰ رواه الخطيب في تاريخ بغداد: محمد بن إسحاق بن مهران 88.

⁵¹ أخرجه الديلمي في مسند الفردوس: 891، ورواه عنه كنز العمال: 37509.

⁵² أخرجه الترمذي: 4213 باب مناقب معاوية بن أبي سفيان رضي الله عنه - كتاب المناقب، وابن سعد في الطبقات الكبرى: عبد الرحمن بن أبي عميرة، وأحمد: 17895، والبخاري: عبد الرحمن بن أبي عميرة المزني 791 تحت: باب العين، ومعاوية بن أبي سفيان 1405، وابن أبي عاصم في الأحاد والمثاني: 1129، والسنة للخلال: 697 و99، ومعجم الصحابة للبغوي: 1948، وابن قانع: عبد الرحمن بن أبي عميرة 621، والطبراني في الأوسط: 656، وحلية الأولياء: بشر بن الحارث، وفي معرفة الصحابة لأبي نعيم: 4634، وتلخيص المتشابه في الرسم: بشر بن بشار البغدادي، وابن عساکر بأسانيد كثيرة جدا من الصفحة 19 إلى 51 في: معاوية بن صخر، وغيرهم كثير.

⁵³ أخرجه البغوي في معجم الصحابة: 2186، وفضائل الصحابة للإمام أحمد: 1750، والمعجم الكبير: 1066 من اسمه قتادة، وابن عساکر: معاوية بن صخر: ص19-24، غيرهم.

⁵⁴ أخرجه ابن منده في معرفة أسامي أراذف النبي ﷺ: معاوية بن صخر الأموي رضي الله عنه بأربعة أسانيد، والسقطي عن أبي هريرة بلفظ مختلف: 22، والبغوي: 2188 أبو عبد الرحمن معاوية، والتاريخ الكبير: باب وحشي، وابن عساکر في تاريخ دمشق: معاوية بن صخر: ص33، وفي وحشي بن حرب 7962: ص3، وغيرهم.

9: “Oh Mu’āwiyah! If you are given a responsibility, fear Allah the Exalted and Glorious and work with justice.”⁵⁵

10: “The person who doubt your virtues oh Mu’āwiyah, will be resurrected the Day of Judgement (in such a condition that) there will be a chain of fire in his throat, which will have three hundred branches. There will be a Devil on each branch which will terrify him for the length (time) of the worldly life.”⁵⁶

The list of the total traditions which I have written in my notes is something near endless; nevertheless I think that this sample will be sufficient for a reasonable man.

Opinions of the Companions and scholars about him:-

Mu’āwiyah served the whole Islamic world for some 50 years, first as a copier of the revelation, then as a soldier, then a governor and finally as their leader for 20 years. The invaluable services he rendered to Islam obliged every unbiased person who saw him, to praise, extol and admire his brilliant efforts and countless accomplishments. So, there are countless quotes and sayings of the Companions, Followers and other scholars in tribute to Mu’āwiyah, may Allah be pleased with him. If we count the later scholars (after the first 150 years of Islam), the list would become infinite. So, we mention a few quotes of only the earliest scholars.

1: ‘Abd Allah, the son of Abbās: “**He is a jurist.**”⁵⁷

2: ‘Ali the son of Abū Ṭālib: “**Oh people! Don’t detest the leadership of Mu’āwiyah.** Because by Allah! If you lost him, then you have

⁵⁵ أخرجه الإمام أحمد: 16933 حديث معاوية بن أبي سفيان، ومسنود أبي يعلى: 7380، والبيهقي في دلائل النبوة: باب ما جاء في إخباره بملك معاوية، وشهر إعتقاد أهل السنة: 2773 وغيرهم.

⁵⁶ أخرجه أبو قاسم عبيد الله بن محمد السقطي: الرقم 11، وابن عساكر بإسنادين: 6-35، ولا أعلم غيرهما ولم ينقد أحد.

⁵⁷ أخرجه البخاري: 3764-5 باب ذكر معاوية رضي الله عنه - كتاب فضائل الصحابة، والسنن الكبرى: 4798، والدارقطني: 1693 وربما غيرهم.

seen the heads falling from the shoulders as a (pulpy falls from the) colocynth (plant).”⁵⁸

3: ‘Abd Allah the son of ‘Umar: “I have never seen anyone more generous than Mu’āwiyah after the Prophet ﷺ.”⁵⁹

4: ‘Umair the son of Sa’d: “Don’t mention Mu’āwiyah but with good.”⁶⁰ “Mentioning with good” in Arabic, means mentioning the virtues of someone and glorifying him.

5: Abū al-Dardā’: “I have not seen anyone more resembling with the Prophet in prayer than Mu’āwiyah.”⁶¹ Although its references might seem less, nevertheless its chain of transmission is authentic.

6: Mujāhid (all the above were Companions, may Allah be pleased with them, from now on they are Followers): “If you had seen Mu’āwiyah you would say: He is the Mahdī! Because of his virtues.”⁶²

7: Abū Ishāq al-Sabī’ī: “I have not seen anyone like him after him.”⁶³ Abū Ishāq may Allah have mercy upon him saw 13 Caliphs after Mu’āwiyah before dying in 127 A.H, 745 A.D including the Son of ‘Abd al-‘Azīz, but he never found anyone capable of competing the virtues and good qualities of the Uncle of Believers.

⁵⁸ رواه ابن أبي شيبة: 37854 باب ما ذكر في صفين، وابن أبي الدنيا: 5، وأبو نعيم: معاوية بن أبي سفيان، والبيهقي في دلائل النبوة: باب ما جاء في إخبار النبي ﷺ بالفتن التي ظهرت بعد الستين، وسير السلف الصالحين للأصبهاني: ذكر معاوية بن أبي سفيان رضي الله عنه، وابن عساکر: ص6 و96-7، وغيرهم.

⁵⁹ أخرجه الطبراني في الكبير: 13432 المطلب بن عبد الله بن حنطب عن ابن عمر، والأوسط: 6759، ومعجم الصحابة للبخاري: 2193، والسنة: 678-80، وابن أبي عاصم: 516، وابن أبي الدنيا: 11، وأبو نعيم في معرفة الصحابة: معاوية بن أبي سفيان، وشرح أصول اعتقاد أهل السنة: 2781 وغيرهم.

⁶⁰ رواه الترمذي: 4214 الباب المذكور آنفاً، والبخاري في معجم الصحابة: 2189، والسنة لأبي بكر بن الخلال: 697، وابن عساکر: معاوية بن صخر: ص28 وغيرهم.

⁶¹ أخرجه البخاري رحمه الله في معجم الصحابة: 2190، وابن عساکر: قيس بن الحارث.

⁶² رواه ومعجم الصحابة للبخاري: 2191، الخلال في السنة: 669، وابن عساکر: 117 وغيرهم.

⁶³ رواه السنة: 670، وابن عساکر: ص117.

8: Imām ‘Alī, the grandson of Abbās may Allah be pleased with him and a famous scholar of the Family of Prophet ﷺ : **“Don’t insult him because he is the brother-in-law of the Prophet ﷺ !”**⁶⁴
Don’t hurt my beloved Uncle in front of me!

9: Imām Aḥmad the son of Ḥanbal (non-Follower scholar). Someone asked his opinion of the statement: **“The masters of justice are five: Abū Bakr, ‘Umar, Uthmān, ‘Alī and ‘Umar the son of ‘Abd al-‘Azīz. He replied: This (statement) is absurd.”** Abū Mu’ammār al-Karkhī told this narrator the reason. He said: “Nobody (considerable) has said it. Woe upon you, who is this?! Why do you keep company of such persons? **Why does he miss Mu’āwiyah**”⁶⁵ and directly goes to ‘Umar the son of ‘Abd al-‘Azīz?!!!

10: ‘Abd Allah the son of Mubārak. Someone asked him: “What do you say about Mu’āwiyah? Is he better in your opinion or ‘Umar the son of ‘Abd al-‘Azīz? At this, he responded (furiously): **That dust which entered the nose of Mu’āwiyah in the company of Prophet ﷺ is better and superior to ‘Umar the son of ‘Abd al-‘Azīz!**”⁶⁶

Of course, this list would never end, but I consider 10 examples to be sufficient. Thanks for reading.

Some quotes of Mu’āwiyah:-

The erudite quotes and citations of our lord Mu’āwiyah, like all the other Companions, are a very good guidance for us to follow. I would like to mention a few of his intellectual and religious

⁶⁴ انظر: السنة: 656.

⁶⁵ السنة: 666.

⁶⁶ رواه ابن عساکر: ص3-152، وقيله ابن كثير رحمه الله، ورواته كثيرون.

quotes, which every lover of the Uncle of Muslims should follow.

- 1: This is his most cited and well-known quote: “I don’t use my tongue where my money suffices.” Because money makes one man love the other and removes discontent. The donation of al-Zakāh to the new Muslim converts is based on this very principle. “And I don’t utilise my lash where my tongue is enough; and I don’t apply my sword where my lash proves sufficient.” And nothing comes after the sword, because unlike to Western especially the U.S army torture techniques, the early Muslims never utilised torture against anyone. “And if there would have been a single hair (of connection) between me and the people, it would not be severed. It was asked: And how is that oh Commander of Faithful? He replied: When they pulled it I would release it, and when they released it I would pull it.”⁶⁷
- 2: “I can please all the people except that who is jealous of a blessing; because he is only pleased by its decline.”⁶⁸
- 3: “There is no wise man but the experienced.”⁶⁹
- 4: “The clemency is only (from) experiences.”⁷⁰
- 5: “Reason and patience (clemency) are the best (things) a man can be accorded; so that when he is advised he accepts it, when he is given he is grateful, when he is tested he is patience, when he is angry he drinks it (the anger), when he dominates he

⁶⁷ رواه البيهقي في تاريخه: أيام معاوية: ص27، أو المجلد الثاني: ص281، وأنساب الأشراف: 65 و 280 نسب بني عبد شمس، وغريب الحديث لابن قتيبة: حديث معاوية بن أبي سفيان، وروضة العقلاء بإسناد كامل: ذكر استعمال لزوم المداراة، والتذكرة الحمدونية: 1063 الفصل الخامس أخبار في السياسة والأدب، وابن عساكر: ص118، وغيرهم.

⁶⁸ رواه تاريخ دمشق: ص145.

⁶⁹ صحيح البخاري: باب لا يلدغ المؤمن من جحر مرتين - كتاب الأدب.

⁷⁰ البخاري في الأدب: 564 باب التجارب 254، وابن أبي شيبة في المصنف: 30558 ما ذكر من حديث الأمراء والدخول عليهم، وغيرهم.

forgives, when he does a bad deed he seeks pardon and when he promises he fulfils.”⁷¹ All these arise from the clemency and reason, so these are the best qualities a man can be granted by Allah.

6: “I don’t interrupt the people and their tongues as long as they don’t interrupt between us and our government.”

7: “A good deed is (counted as) 10 times of it(’s original), so will you only count the sins (of the people) and leave the good actions?”⁷²

8: “Nothing is tastier for me than the wrath which I drink.”

9: “Etiquettes are leaving enjoyment and disobeying the Nafs (the power of desiring in human beings).”⁷³ This is a great Sufi quote of our lord Mu’āwiyah. A man cannot become disciplined and well-mannered in the true sense until he leaves following his satanic desires and completely submits himself to Allah.

10: “Well-guided is the one who got guided for avoiding haste. And unsuccessful is the one who is unsuccessful due to remaining deprived from dignity and manners.”⁷⁴

May the Blessings and peace of Allah be upon his Last Prophet, his family, his Companions and his followers! May Allah make us their comrades in the Paradise!

⁷¹ رواه الطبري: ذكر بعض ما حضرنا من ذكر أخباره وسيره: ص7.
⁷² رواه ابن عساکر في موضعين: مسور بن مخزومة: ص10-9، وفي معاوية بن صخر: ص8-106، والبغوي في معجم الصحابة: 2196 أبو عبد الرحمن معاوية، أنساب الأشراف: 170 الباب المذكور.
⁷³ تاريخ دمشق: معاوية بن أبي سفيان 7510: ص146.
⁷⁴ شرح أصول اعتقاد: 2789 والترغيب والترهيب لقوام السنة: 1199، وابن عساکر: ص133-35، وغيرهم.

